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nations, and the petty tolls gathered at ferries (II. 572) and brothels (II. 629, ll. 73 ff.); the organization of Roman corporations (I. 135; II. 525) and the illicit practices of Greek money-changers (II. 515); the cargoes which passed through the Hellespont (II. 521), and the pilfering of serfs by traveling soldiers (II. 519).

Finally, no two things stand out more prominently in the whole work than the power and prestige left to the Roman nobles and business men under the principate, and the extraordinary richness of the Greek East in statues and artistic monuments of all kinds.

Hellenism on its long road to Byzantium has at no point the homogeneity of Athenian culture. Bizarre and useful institutions stand side by side. Great actions modestly recited follow at the heels of vain-glorious self-commendation. The same priests who recommend the introduction into Egypt of the so-called Julian calendar authorize the deification of a still-born child. For curious contrasts this collection of inscription has perhaps nowhere its equal. There is material here for students of language and institutions, of religion and politics; in short, of human experience in general, which in this case is, we believe, none the less interesting to the historian because it issues, in the first place, from an extremely modern, and in the second place, from a decaying, civilization. We heartily commend these volumes to the attention of all who read Greek.

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On the Syntax of Some Prepositions in the Greek Dialects. By
IVY KELLERMAN. Chicago dissertation. Lancaster, Pa.:
Privately printed, 1904. Pp. 79.

This dissertation discusses the syntax of certain prepositions of allied meaning as found in the Greek dialects. Chap. 1 deals with *ἀντί* and *πρό*; chap. 2 with *ἐπέρ*, *ἀμφί*, and *περί*; chap. 3 with *σύν*, *μετάπεδιά*; and chap. 4 notes peculiarities of various other prepositions in certain dialects. The writer's aim in chaps. 1-3 is to bring together through a complete collection of examples the various peculiarities, and to arrange them according to dialects and their chronological relation; to note instances of divergent usage, and those of agreement between the dialects and literary Greek; to discover cases of independent development and those to be regarded as an inheritance from early Greek; and by a comparison with the cognate words of other languages to establish if possible a relation with Indo-European. Though the scope of this restricted investigation is thus comprehensive and its method sound, the gain to syntax is not so great as might be expected, owing generally to a scarcity of

material, which either impairs the value of the conclusions or prohibits conclusions altogether. The dissertation would be more serviceable if the material used were completely registered in an appendix.

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De sermone Ennodiano, Hieronymi sermone in comparationem adhibito, auctore JACOBO J. TRAHEY, C. S. C. Nostrae Dominae, Ind.: Typis Universitatis, 1904. Pp. 199. \$0.50.

In this dissertation, which was presented in partial fulfilment of the requirements for the degree of Ph.D. in the Catholic University of America, the main thesis is as follows: While the style of Ennodius is on the whole less elegant than that of Hieronymus, the former, who was a diligent reader of Cicero, Sallust, Vergil, Horace, and Ovid, as well as of the best of the later writers, approached the classical standard more nearly than did Hieronymus in his diction. This he did by avoiding unusual words, by making little use of foreign terms, and by modeling on classical prototypes such innovations in vocabulary as he allowed himself. He also made a conscious effort to avoid the use, characteristic of the colloquial language, of meaningless diminutives and frequentative verbs.

The main argument is preceded by an account of the life and works of Hieronymus, in which Dr. Trahey maintains that Ennodius was not married as would be inferred from the reading of some of the MSS of the *Eucharisticum de vita sua*. There follows an examination of the prose vocabulary of Ennodius, grouped under two heads: (a) words in Ennodius which are not in accordance with the best usage; (b) words which occur first in Ennodius and Hieronymus respectively. The material for Hieronymus is drawn from H. Gölzer's *Latinité de Saint Jérôme* (Paris, 1884). This investigation occupies chaps. 1-4. In chaps. 5 and 6 the use of Greek and of hybrid words is examined. Here the arrangement is somewhat confusing, as there are no divisions b, to correspond with those marked a, but the comparison with Hieronymus is limited to a single quotation from Gölzer. In chap. 7 it is shown that, while Hieronymus frequently deviates from the best usage in the sense in which he uses certain words, technical and otherwise, Ennodius is generally in harmony with it.

The writer has given a summary of the results of his investigation in popular form in Vol. XI of the *Catholic University Bulletin* (July, 1905). His own Latin, doubtless with premeditation, is not always in harmony with classical standards in the narrower sense of the term; for example, *omnes conveniunt*; *Ennodium matrimonio usum esse annuitur*; *doctus* (and *peritus*) *qui scriberet*.

JOHN C. ROLFE